

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## FOREIGN INTELLIGENCE.

### GAELIC SCHOOL SOCIETY.

There is a Society in Edinburgh for the maintenance of Circulating Schools, in the Highlands and Islands of Scotland, for the express purpose of teaching the inhabitants to read Gaelic, their native language.

The Schools are established for a limited period, not less than six months nor more than eighteen; during which time the children are taught gratuitously.

With every Circulating School is established another School, for the instruction of Adults; or such as may be unable to attend through the day, or through the week. This School is kept in the evening of week-days, and at a convenient hour on the Sabbath; so that all classes of persons may have an opportunity of learning to read.

On the removal of a teacher at the expiration of his term, it is expected that the Adult School will supply a proper person to preserve and continue the benefits received. Each district is, however, occasionally revisited; and, if needful, a regular teacher is again sent to reside in it for a season.

The following extract from the last Report, gives an interesting picture of a Highland School, and evinces the beneficial effects of Sabbath and other free Schools, which are shedding a flood of light upon the present and future generations in many places where they have long set in darkness.

I found (says the visitor at Greenyard, in the parish of Kincardine,) a crowded School, of all ages—seventy-nine in number. The progress which they have made during the winter season, is surprising. Their Teacher seems to have been at pure pains with them; for many, who, four months before, could not read a word in Gaelic, now read the Old and New Testament with propriety. Some who have fought the battles of their country, spilt their blood, and lost their limbs in its service, attended this School. Retired on a pension, they are now devoting their leisure hours to learn to read the Gospel of Peace, and have made very great proficiency.

The Report of the preceding year had represented this School as "crowded with sixty Scholars of all ages, from the Glencalvie Veteran, Iverach, in his 117th year, to, literally speaking, the infant in the cradle; for the mother of the infant is one of the Scholars, and such was her ardour of desire to learn, that she brought the child and cradle to the School!"

### *The Veteran Iverach.*

The man, whom we have just mentioned, was born at Glencalvie, in the parish of Kincardine. His age appeared from the Parochial Register to be as above stated. In 1715, he enlisted into a regiment of irregular militia, raised by William Lord Ross, and was then a stout lad of seventeen; and in 1815, JUST ONE HUNDRED YEARS AFTER, he put himself to school in his native parish, and set himself to learn to read. He was frequent in his attendance, and had got the length of reading syllables or short words: but he was arrested in his progress by an infirmity, "incident," as the Committee remark, "to far younger men." Poor Old Iverach's sight failed, and stopped his career. He died in February of last year. The uncommonly stormy winter had confined him to the house; and, at last, his hardy limbs entirely failed him; but his name will be had in remembrance.

### *Beneficial Effects of the School.*

The Rev. Dr. Ross addresses to the Committee the following information:—

In two populous townships, at the distance of TWELVE miles from the Parish Church, and in some measure detached from the whole world—where, one year before, a single Bible was not to be found, except in the house of the principal tenant—now there is not a house in which a portion of the word of God is not read,

and his worship performed, twice every day. The thing is scarcely credible—but the hand of God is in your labours, and the annals of time will not record the immensity of good which you have done.

The Rev. Mr. M'Bean states, that, after an examination at Glencalvie, an old man, in particular, thanked God in the most expressive terms, for what He had spared him to see. He then added:—

I remember when there were only **THREE** Bibles in all Strathcarron, Glencalvie, and Strathcollanach—full twenty miles in a straight line—and only **THREE** men, in the vast population which they then contained, who could read the Word of God!—and now, every child can read it—every house contains one or more Bibles; and those who cannot read themselves, have daily opportunity of hearing the Bible from some inmate of the family.

A method is adopted in the school of Dingwall, worthy of imitation. We think it might be substituted in many of our schools, with equal benefit, for the ferula, the whip, pulling hair, &c.

From 200 to 300 persons have been taught to read the Word of God in their native tongue; and not only to read, but to reverence the Scriptures, and to refer to them in the common duties and ordinary occurrences of the day. When a Scholar committed a fault, it has been the Teacher's practice to correct him out of the Bible, by causing him to read a passage condemning that fault, and then pressing it on his conscience. In such cases, the delinquent, on seeing the Teacher open the Bible, has changed colour, and trembled more than at sight of the uplifted rod. In some instances that occurred of plundering gardens, it was ascertained that **NONE** of those who attended the Gaelic School were concerned in the depredation.

The Minister of the same parish, the Rev Alexander Stewart, further reports:—

The instructions inculcated on the children, have, through them, been transmitted to the parents. Without stooping to the humiliating attitude of

learners, the parental interest and pleasure which they felt in their children's improvement, drew their serious attention to the Sacred Scriptures, which the young ones read, or committed to memory, at home. Thus the walls of the cottage were illuminated by the taper which was lighted in the School. Prayer has been introduced into families, where no form of devotion existed before. Swearers, liars, and drunkards, have appeared to stand in awe of their children; knowing how they had been taught in School to abhor these vices, as sins which provoke the wrath of God, and drown the soul in perdition.

One of the Society's Teachers says of those who had been under his care:—

They watched every opportunity of expressing their gratitude. My parting from them was a very affecting scene. As I set off, a great number of parents left the fields where they were shearing, crowded round me, and expressed their sorrow at my leaving them. **Forty** of the children accompanied me four miles: it was with difficulty that I prevailed on them to return so soon; and they wept aloud at parting. A few, more advanced in years, would not leave me till the end of the first stage; and one of them, who had a horse, accompanied me **forty** miles!

*Extracts from the Journal of the Mission at Bombay, published in the Panoplist. Jan. 1, 2, 1817.*

With the commencement of this month we began to consult and make some general arrangements for the year. It was agreed that brother Newell should act as treasurer for the year; brother Hall as clerk; and brother Bardwell as librarian.

**3.** This evening about 30 persons were present at the reading of the Scriptures, several of whom were Jews.

The following narrative, taken from the Bombay Courier, is enough, it would seem, to excite in every Christian mind the deepest commiseration



For the deluded idolaters, and the most ardent and active zeal for their conversion to the blessed Gospel of our Lord. Nor can we fail less deeply to deplore the ignorance, or the perverseness of the narrator; who supposes that even the most inhuman, guilty, and abominable of all the heathen ceremonies, are a sure passport to the heaven of purity and bliss. The narrative is as follows.

"We have already noticed the pertinacity with which the Rajah of Nepaul resisted the safeguard of vaccination. He has since unfortunately fallen a victim to the small pox. His natural brother is also dead of the same disease. Seven females were burnt alive with the corpse of the former, and two with that of the latter. The resident was invited to be present at the ceremony. The eldest son of the Rajah was to be placed on the *mushed*, (throne) on the 8th instant, and it was expected without any disturbance. On the former occasion much blood was spilt in a violent struggle among the chiefs in the public *darbar*. No regency had been appointed, but it is supposed that Beemsain will continue in the post of Prime Minister. The following letter gives a particular account of the human sacrifice that was made on the Rajah's death.

*Valley of Nepaul, Nov. 20, 1816.*

"I have just returned from witnessing a sight that has made such an impression, as will not readily be effaced from my memory; and in the hopes that it may be acceptable, I take up my pen to endeavour to paint to you the picture. My mind is in a right frame for it, but oh Yerrick! that I had thy imagination to trace the fact with the imagery it requires, to convey an adequate idea of the scene to those who did not behold it.

"You will have heard ere this of the havoc the small pox has been making these three months past among the inhabitants of this delightful and interesting valley. When it first appeared, apprehensions were entertained for the safety of the Rajah and his family; and measures were adopted

which, for a time, kept them and the inhabitants of the city of Kathmandoo free from the infection; but it was only for a time. It soon reached from the peasant to the prince, and notwithstanding vaccination had been successfully administered to some of the principal families of the court, either superstition or a dislike to innovation had prevented a part of the Rajah's family from receiving the benefit of it, though frequently tendered in a pressing manner.

"On the 2d, an infant son of the Prince died from the effects of the raging distemper; and this morning information was brought to the resident, that the Rajah, who for some days had been labouring under it, was carried down to the holy temple of Pusputnauth, which is looked upon by all Hindoos as one of the portals of heaven, that, in breathing his last, his soul might be admitted in its passage from its earthly frame to happier regions, of which this temple is believed to be the entrance. Such is seldom, if ever done, till the person is supposed to be drawing to his end; and as this was the case in the present instance, the prince was early in the morning accompanied by the chief officers of his government, his relations and domestics, who, as is customary on such occasions, walked with his palankeen bareheaded and barefooted to the temple. A little after he ceased to be a Prince; and the event was communicated to the resident, who, as a mark of condolence, and in compliment to the court, proceeded with his suite in mourning and on foot to the spot where much more awful scenes than had yet occurred were in a state of forwardness; I mean the preparations for the human sacrifices, that the death of a Hindoo prince in these mountainous regions invariably demands.

"On reaching the temple, we were received by the venerable Rajah Goo-roo, or high priest, whose hoary locks bespoke his lengthened years. He was in tears; mentioned that one of the *Ranees* (queens,) one of the con-

cubines of the Rajah, with five of their female attendants were to burn with the remains of their master; and after lamenting the passing event, pointed out to us a spot at a little distance, from whence we could better witness the scene, and retired to continue the obsequies of his departed Prince.

"The funeral pile was erected in the bed of the river Banymuttee, which in its course through the valley is very shallow, and here so narrow, that its sacred waters wash the foundation of the temple of Pusputnauth on the one side, and moisten the trees of its gloomy groves that overhang it from the other. As we were beholding the funeral rites in a most anxious state of suspense, the sonorous sounds of the *singka*, while, by taking off the attention of the devoted females from the surrounding crowd, they tended to fit them for their approaching end, added solemnity to such scenery. Our situation did not admit of distinctly observing what might be called the niceties of the awful ceremony; but we were near enough to distinguish the innocent victim of superstition who was about sixteen years old, and said to be of an interesting figure. We saw her take off her ornaments, and throw loosely over her loins and breast a cloth, as she ascended the pile with her companions. She distributed to the Brahmin, her attendants and relatives that stood around, a couple of elephants, some buffaloes, bullocks, calves, horses, jewels and frankincense, with the clothes and ornaments she had just thrown off; meant, I believe, as marks of her regard, or as proofs that she parted from this world in peace with all; and saying, as we were afterwards told, something to those who were supposed to be most endeared to her, (for whatever a *suttee* utters is looked on as prophetic,) she placed the head of her departed husband on her lap, when heaps of sandal wood, smeared with oil and *ghee*, were piled around her and her companions. On this a great number of torches, descending the steps of the

temple, communicated their flames to the combustible pile, at the same time that the hallowed groves and temples re-echoed the shouts and groanings of the multitude; and in a moment the souls of the devoted girls fled to heaven. To heaven, I say, for surely, an all just and all directing God granted the boon their acts were directed to obtain; however erroneous, in the opinion of a Christian, the mode of seeking it may appear."

#### DESCRIPTION OF BATTICOTTA.

*The Missionary Station of Messrs. Richards and Meigs, in the Island of Ceylon. Extracted from their Journal of Oct. 1816.*

Batticotta lies about six miles N. W. of the fort of Jaffnapatam, about half a mile from the sea-shore, and in sight of it. The situation is pleasant and airy. Although it is surrounded on three sides by *paddy*, (rice) fields yet the ground on which it stands is dry and healthy. On the north towards Changane the land is a little higher and very dry. It may be well to remark here, that the whole district of Jaffna, unlike the middle and southern parts of the island, is very level; though the land is a few feet higher in some places than in others. All the ground belonging to the place at Batticotta amounts by measurement to three acres, three roods, eleven perches, and 159 links. On this ground is a church, a dwelling house, and five other small buildings, two yards, a garden, four wells, eleven margosa trees, and fifty-one palmyra trees; all belonging to the Ceylon government. That you may know in what state we found them, we give a short description of them.

I. The church. This is said to be the finest church in the whole district, and in the best state of repair. It was first built by the Portuguese, when they were masters of the island in the sixteenth century, (as were all these churches and houses,) and repaired by the Dutch in 1678, as appears by the date on the western end of the



building. This is the reason why it is now in a better state of repair than the other churches in the district. After the English became masters of the island, in 1795—6, the church and houses were much neglected, and have been since fast going to decay. Many of the walls are much broken by the banians which grow in them, and break them down. This church has, however, received very little injury from them. But the walls of the dwelling house are much broken. The church is a very large and noble building. It is 171 feet in length on the outside, 163 on the inside, walls four feet thick. The width of it is 65 feet on the outside, and 57 on the inside. The walls are not high, and they have no galleries in this country. There is no roof on the church, but the walls, pillars, and arches are almost entire. They are built principally of coral stones, which appear to grow harder by exposure to the sun. Many of the buildings have already stood nearly three hundred years, and would probably stand as much longer were proper care taken of them.—From one end of the church to the other, at an equal distance from a line drawn through the centre, run two rows of massy pillars, 20 in number, each 10 feet in circumference, supporting eighteen fine arches, which are so much higher than the walls of the church as to support the roof. The width of the church is so great, that a roof could not otherwise be easily supported. We are anxious to cover the building as soon as we have the means in our power. Two thirds of it will be sufficiently large to contain any congregation that we, or our successors, shall probably ever be able to collect. By making a partition we can have one third of it for school rooms, or for a printing press, should we ever have occasion to use it for that purpose.

2. The dwelling-house. This is only one story high, according to the custom of the country. It is more than 100 feet in length, and 41 or 42 in breadth. It will contain eight

rooms, five of which are large, and three smaller ones. The house requires a great deal of repairing before it will be a suitable habitation for two families. The walls are broken in many places by the banian trees. We found it without a roof, doors or windows; in short, nothing remained but the walls and floors, which are of brick. This, in the time of the Dutch, was the country seat of the second officer in command at Jaffna. It may be made a very convenient and pleasant habitation, and the expense will not be very great, as labour is cheap in this country and particularly in this district. But it requires a large stock of patience to wait for these workmen to accomplish any thing, as they are commonly lazy, and have many feast days, and other things to interrupt them.

3. The five small buildings. These are a kitchen, a stable, a guard house, two other small out houses. The walls of some of these are considerably broken, and all are without roofs or windows.

4. The yards. There are two of these directly back of the house, and about 57 feet by 25. They are surrounded by a wall about eight feet high, built of the same materials as the walls of the house.

5. The garden. From the large yard back of the house, you enter the garden through a door. The garden contains about one acre and three fourths of land, or nearly half of the whole. It is enclosed by a fine wall, built of coral stone laid in mortar, and at the top fixed in the form of a roof to shed the rain. It is nine feet high. It must have been built at great expense. The quality of the soil is not quite so good as that around Tillipally.

6. The wells. Three of these are in the garden to water it in the dry season, and one very excellent one in the large yard very near the house. The water in them appears to be good, though we have not yet had sufficient time and opportunity to ascertain.

7. **The trees.** The eleven margosa trees are in front of the house, between it and the church, which is about twenty rods from the house. The margosa tree makes very good timber and boards, and from the nut a valuable oil is expressed. The fifty-one palmyras are all but one in the garden. Of this number 29 are fruitful and 23 are barren. Of this tree there are the male and female. Both are necessary. The female tree only bears fruit, and is good for timber. The rafters of all these houses are made of this tree. The leaf of this tree forms the Olla, so much used by the natives instead of paper. It is also much used to form the roofs of houses, and it answers very well for two or three years, when it must be renewed. The ollas are cheap, easily procured and put on. The house at Batticotta, and also at Tillipally will be covered with them. The fruit of the trees constitutes the principal food of the natives one half of the year. Thirty or forty trees will support a family. The tree often grows to the height of more than 100 feet without branches, and the trunk through this extent continuing of an uniform size, being from twelve to fifteen or eighteen inches in diameter. The fruit grows among the large leaves, which form a circle of ten or twelve feet in diameter around the top. The cocoa-nut tree grows and bears fruit in a similar manner, except that the leaves are much longer, a single leaf being commonly twelve or fifteen feet in length. The cocoa-nut does not grow so erect as the palmyra, and the color of its wood is much lighter. The wood of the palmyra is black, or a dark brown. A tall cabbage with long leaves that has no head, will give you some idea of the shape of these curious and very useful trees.

MISSION AT TILLIPALLY.

*Extract from the Journal of Messrs. Warren and Poor, American Missionaries at Tillipally in the island of Ceylon.*

Sabbath, Oct. 20, 1816.—D. East,

Esq. spent the day with us. In the morning about thirty people came to the house to hear what we had to say. We explained to them the object of our coming to dwell among them, and the manner in which we should proceed in accomplishing it. They professed to be well pleased with our intentions, and expressed a wish to have their children instructed. At the suggestion of Mr. Bast, we appointed a meeting to be held next Sabbath at Mallagum, two miles distant toward Jaffnapatam in Mr. B's court house. This gentleman, a native of Dutch descent, is a sitting magistrate, and holds his court at Mallagum. His jurisdiction extends over fourteen parishes in this district. He appears to be a truly pious man; takes a lively interest in our settling here, and we think will afford us much assistance in our missionary work.

*Sabbath 27.*—This morning sixty persons came to us. We held worship in our house. Sung in English, prayed in Malabar, by the assistance of an interpreter, and expounded the 2d chapter of St. Matthew's Gospel, concluded with singing and prayer. After the services we had some conversation with the people. They were ready to acknowledge that what we had said to them was good, and expressed a wish that we might preach to them every Sabbath. We are aware that very unworthy motives may induce this people to come to us; but we are gratified in having an opportunity of opening to them the treasures of the Gospel, hoping that in due time, God will bless the means of his own appointment. In consequence of heavy rains we had no meeting at Mallagum. In the afternoon held worship in the family.

*Wednesday 30.* We see some good effects of the Rev. Mr. Palm's exertions among this people, though he laboured under great disadvantages. The prejudices of the people are in some degree removed; some knowledge of Christianity was communicated, and here are ten or twelve boys who attended his school, now wishing



to be instructed by us. Though we are not ready to open a school, yet as these boys are daily with us, we have given them passages of Scripture written on ollas, which they commit with surprising facility. They are also learning the English Alphabet.

*Tuesday 12.* Engaged in studying the Tamul language. We much need the assistance of some one who is acquainted with the grammar and principles of the language. Such a person it is extremely difficult, if not impossible, to obtain on this island. We have one set of elementary books. Books of this description cannot be purchased here. On the continent they are scarce, and excessively dear. Malleappa, our interpreter, is able to assist us in construing and pronouncing the language. He is the son of a native clergyman, is preparing for the ministry, and we think, gives some evidence of possessing the essential qualifications.

This day we made our first visits among the natives. We visited two sick women; the one a poor widow, the mother of an active intelligent little boy, who has expressed an earnest desire to come and write passages of Scripture with other boys, but was under the necessity of using every exertion with his two brothers, to procure rice for the family. After proper inquiry, we concluded to give him two measures, nearly two quarts of rice, worth four cents per week, which will enable him to devote his time to study. We also gave him a cubit of cloth, which serves for a full dress, which he very much needed. He did not need a knowledge of our language to express to us his feelings. His countenance and gestures manifested the gladness of his heart, in being placed in such favourable circumstances.— On visiting this boy's mother, we were pleased to see, suspended from the roof of the cottage a number of ollas on which were written the passages of Scripture which the other boys had learned, and which this had transcribed. On asking the woman if she had any knowledge of Christianity, she replied,

that she knew only what her son had read to her from the ollas. The other woman whom we visited was a person who had sent to us for medicine. At each place about 40 persons gathered around us, and thus gave us a favourable opportunity of addressing them on the subject of the Christian Religion.

## DOMESTIC INTELLIGENCE.

### NEW-YORK EVANGELICAL MISSIONARY SOCIETY OF YOUNG MEN.

The unexampled progress of this Society is peculiarly gratifying; and as it is introduced to the public in the first year of its operations as an important Missionary Institution whose streams of benediction have already gladdened the City of our God and made the wilderness to rejoice, we presume the following brief sketch of the circumstances which called it into being, will not be unacceptable to our readers.

There had previously existed in the city of New York the *Young Men's Missionary Society*; to which a very respectable number of the present members of this Institution formerly belonged. In this Christian Fraternity, however, there appeared to exist those unhappy jealousies on the subject of Christian Theology, which have in a considerable degree smothered the flame of that heavenly charity which ought to subsist among their Spiritual Teachers.

At a meeting of the Young Men's Missionary Society in the fall of 1816, Mr. Cox, a young man of superior talents, and unquestionable piety, was proposed as a suitable candidate for the missionary service. Although Mr. Cox had just been licenced by a unanimous vote of the Presbytery of New-York, he was rejected as a missionary of the cross by a majority of the Society, on account of error in his religious sentiments; having adopted, as the outlines of his belief, the sentiments entertained by Calvin, Edwards, Scott, Dwight, &c. This decision, which virtually recognized the principle that no man of similar views could be employed by the Society as a missionary, occasioned a long and able discussion on the points of difference in religious opinion; and finally, eventuated in a lasting division of the Society. The minority feeling themselves aggrieved, and believing their dearest rights were controuled by a spirit of intolerance, after much solicitude, and many prayers and tears were constrained, for conscience sake, to withdraw their names from the society; and immediately proceeded to organize the *Young Men's Evangelical Mis-*

sionary Society, which already embraces more than five hundred members.

We have made this short statement, which is alluded to in the Report, not for the purpose of casting any reflections, or of deciding upon the merits or demerits of the controversy which gave rise to this Institution; but that we may see the designs of Him who overrules all things for his own glory, and who will make even the wrath of man praise him.

Whatever may have been the motives by which individuals were actuated, on either side, or whatever may be their reflections, this Society may well adopt the language of Joseph to his brethren: "But God meant it unto good, to bring to pass, as it is this day, to save much people alive."

The First Anniversary of the *New-York Evangelical Missionary Society of Young Men*, was holden in New York, in the City Assembly Room, on the 8th Dec. 1817.

The Report of the Directors, from which we now make some extracts, was read before a very respectable assemblage of Ladies and Gentlemen.

Several eloquent animating addresses were delivered before the Society, from which we intend hereafter to make some extracts.

The following Officers were elected for the ensuing year.

Mr. Horace W. Bulkley, *President*.

Mr. Eleazer Lord, *First Vice President*.

Mr. Philo L. Mills, *Second Vice President*.

Mr. Oliver Wilcox, *Third Vice President*.

Mr. Eliphalet Williams, *Treasurer*.

Rev. Gardiner Spring, *Corresponding Secretary*.

Mr. Stephen Lockwood, *Recording Secretary*.

#### *Managers.*

Rev. Matthew L. R. Perine, Rev. Philip M. Whelpley, Dr. James C. Bliss, Mr. Stephen P. Britain, Mr. Simeon Hyde, Mr. Alfred De Forest, Mr. Peletiah Perit, Mr. Abijah Fisher, Mr. George Nixon, Mr. George P. Shipman, Mr. James R. Maltbie, Mr. George M. Tracy, Mr. Heman Averill,

Richard I. Hutchinson, *Clerk*.

#### *Honorary Directors.*

George Griffin, Esq. Mr. Jonathan Little, Mr. John P. Mumford, Mr. Daniel H. Wickham, Mr. Rensselaer Havens, Mr. George Griswold, Mr.

John Adams, Robert Sedgwick, Esq. Elisha W. King, Esq. Mr. Zechariah Lewis, Mr. David L. Dodge, Mr. James Lovett, Peter Hawes, Esq. Theodore Dwight, Esq. Rev. William Boardman.

#### *Extracts from the Report.*

By no one feature is the aspect of Divine Providence more distinguished at the present day, than his smile upon efforts to do good. The age in which we live is the age of mercy to Benevolent Institutions. No severe test of their virtue, no long trial of their patience embarrasses their operations, but help from above, as kind as it is undeserved, as prompt as it is needful, crowns every Christian enterprise. The Board of Directors of this infant Society have reason for unutterable praise to the God of mercy, that their first annual report may bear testimony to the gracious assurance, "he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

A prominent object which has occupied the attention of the Board during the year, has been the augmentation of their own resources. Something has been done in soliciting donations from private individuals, in the formation of auxiliary societies, and in the increase of annual subscribers. The donations, though few, have been such as do honor to the benevolence of the donors, and such as evince their attachment to the evangelical and catholic principles, on which this Society was instituted. Exclusive of the monthly dues, they amount in all to six hundred and thirty-seven dollars. On the subject of auxiliary societies, the Board can say nothing more than that they have in immediate prospect, the formation of three. The numbers added to the society during the last year, are such as to encourage the hope, that the providence of God has designed this Institution for eminent usefulness.

But the chief object in view during the year, has been the selection, appointment, and superintendence of



judicious and devoted missionaries. The districts of territory upon which the Board have had their eye, as particularly demanding missionary aid, are the unevangelized and destitute portions of our own city—an extensive region in the North Eastern parts of Pennsylvania—a region, still more desolate and extensive, between the Genesee and Niagara rivers, in the State of New York—together with the still more undefined and extended desolations of the State of Georgia. In these several stations, the Board have employed, some for a longer, and some for a shorter period, eight missionaries, in the course of the year.

The Rev. Samuel H. Cox, particularly designed for the destitute parts of this city, soon after his appointment in the service of the Society, having received a call to the charge of a congregation in New-Jersey, was, at his own request, and with great reluctance on the part of the Board, released from his engagements.

This field of labor however, has been occupied by two Missionaries since the early part of October. Mr. Samuel C. Aiken, and the Rev. Elihu W. Baldwin have commenced a successful course of duty among this long neglected portion of our citizens.—Though till some recent efforts of a most benevolent character, this department of missions has been little thought of by the christian community; and though it is necessarily accompanied by more deprivations, and greater self-denial, than the usual routine of duty on our frontier settlements; it presents no reason for discouragement, but every motive for animated perseverance. Mr. Aiken has been stationed in that part of the city, usually known by the name of *Corlear's Hook*, where it is believed, that with due encouragement from the friends of the Society, a respectable congregation may be formed at no distant period. There is in this neighborhood a population of more than six thousand souls, and no religious instructor except your Missionary. — Mr. Aiken has here been employed, in preaching

on the Lord's Day, and on one evening in the week, in visiting the sick, and attending and preaching at funerals. The short period however, which he has occupied in these labors, prevents us from giving a detailed account of his services. We rejoice in being able to inform the society, that there have been some instances of seriousness, through the Divine blessing on his labors, and that the Board have resolved on continuing, and if possible increasing their efforts among this portion of the community.

The labours of Mr. Baldwin have been necessarily more diffuse. They have been chiefly expended on the inhabitants in the vicinity of the Union Mission Church, recently erected in Bancker-street, through the very laudable enterprize of the Female Missionary Society, in this city. Mr. Baldwin has devoted much of his time to family visitation, an exercise indispensable to the success of a mission among the poor. "It may be stated, in general," says Mr. Baldwin, "that I find most of the families I visit, disposed to receive religious instruction. Some are particular to request a repetition of my visits, and a few individuals have appeared not a little affected by divine truth." When the Society are informed, that there is not less than fifty thousand souls, in our own favored city, who are literally destitute of the privileges of the gospel, they will feel, it is hoped they will tenderly feel, the claims this portion of the heathen world have on their bounty.

The Rev. Hutchins Taylor entered upon a mission within the vicinity of Wilkesbarre, in the month of September last, with the view of continuing in the employment of the society, as long as the providence of God should present the opportunity for usefulness. The Board are able to communicate no intelligence from Mr. Taylor as to the prospects of the mission.

Where is the greatest want? and where the highest prospect of success? are inquiries the Board have frequently made in the selection of Missionary

stations. They have long been convinced, that a system of well directed effort would not fail of success in the Western District of the State of New-York. Upon a tract of land, commonly known by the name of the Holland Purchase, they have been enabled to send three Missionaries. Early in the summer, Mr. James H. Mills, and Mr. Calvin Colton, licentiates of the Presbytery of New-York, visited this territory, with the expectation of continuing in the employment of the Society until the autumn; but as the fields were whitening to the harvest, they have resolved with the consent of the Board, not to abandon a service, in which hope and promise revive, and grow stronger and brighter, with every opening dispensation of Providence. The first place visited by Mr. Mills, was Batavia, about forty miles east of Buffaloe, "where I found," he says, "a little handful of Christians, whose hearts were open to receive me, and who were sighing for gospel privileges." From Batavia, he proceeded a short distance South, to Ganessville, "a place where they have enjoyed a short season of refreshing during the last winter." Here he found "an infant church, and very crowded audiences;" but from the hope of more immediate, as well as greater ultimate usefulness, he was induced eventually to locate himself as a stated supply, at Williamsville and Clarence. Clarence, particularly, has been selected by your Missionary and your Board, as a permanent Missionary station. It is a pleasant and flourishing village, situated about twenty miles west of the Canada line. Though there was much here to discourage the early efforts of Mr. Mills, there has been much to induce him to persevere, and much to crown his perseverance with success. "I have found here," he informs us, "about twenty, who are disposed to collect themselves into a church. They are scattered through the woods as sheep without a Shepherd, and are, generally, very poor. I found them in a very discouraged state, but they appear now, to cherish some hope,

that the Lord is about to visit them in mercy." The public assemblies that have attended on the ministrations of Mr. Mills, have been increasingly interesting; and the Board would gratefully acknowledge, that such has been the divine blessing upon his own word, that a church has actually been organized, and the dews of mercy have begun already to descend upon this moral wilderness. On the third Sabbath in October last, the Lord's Supper was administered to them for the first time. "It was," says Mr. Mills, "a solemn and interesting day in Clarence, and I cannot but hope it is the beginning of better days. Our infant church sat down at the table of our common Lord, for the first time. Brother Colton was with us and administered the ordinance. Our assembly was thronged, and very much affected. O may this place, so lately almost in a state of heathenism, be a place, where Jehovah will manifest his power and form a people for his praise!"

From the successful labours of Mr. Mills, the Board are happy to turn the attention of the Society to those of Mr. Colton. Mr. Colton entered upon the mission the 7th of July, and was providentially in season to occupy an important missionary station, very reluctantly, and unexpectedly left vacant by the Youth's Missionary Society at Utica. The town of Le-Roy, in his own judgment, and in that of several of his brethren, presented the most important, unoccupied ground, within their view. By the direction of the Board, Mr. Colton has here devoted the most of his time. The decision of the Directors in assigning the ministrations of Mr. Colton to this interesting region, will not fail to meet the approbation of the Society, when they learn that the Divine Redeemer has vouchsafed so signal a blessing upon his labors among that people. "Very soon after my arrival in this place," says Mr. Colton, "I discovered many symptoms of religious concern. I immediately instituted a special prayer-meeting, for the purpose of supplicating the effusions of the Holy Spirit,



which has received far greater attention than any thing I had anticipated. Many of the pious have been awakened, and started as if from slumbers. I soon began to cherish a very confident expectation, that these symptoms were but the tokens of better things. It is now no longer a subject of doubt that the Lord is among this people, as he has not been in times past. Our religious meetings have been thronged to an unusual degree, especially on the Sabbath. Seasons of worship are marked with great seriousness and deep humility; and often we witness the bursting anguish of irrepressible grief, in the midst of our assemblies. Within three weeks past, there have been six instances of hopeful conversion, each exhibiting bright evidences of grace. I am well satisfied that great numbers are the subjects of deep seriousness. On the whole, dark as have been the prospects of Zion in Le-Roy, they begin to brighten." The Directors have thought proper to advise Mr. Colton to improve the present opportunity of building up this church and consolidating this congregation; and for this purpose, have requested him to apply to the Presbytery of Niagara, for ordination as a Gospel Minister. That application was made and cheerfully granted. "Since my ordination," says Mr. Colton in his last communications to the Board, "I have administered the ordinance of the Lord's Supper, to the Church in Le-Roy—admitted seven new converts to the communion, and baptized three adults, and twelve infants and children. To the account I gave you in my former letter, of the state of religion, it gives me joy to say, I have something more pleasing to add. I cannot say indeed, that it has been with us, as on the day of Pentecost, or that so powerful an influence has been shed upon us, as upon many other places; but the Spirit of the Lord has been here, to revive the graces of his children—to increase more and more, our public assemblies, and not only to give the listening ear, but evidently, to leave abiding impressions on the heart. I have already

mentioned that seven have been added to the church from the world, and I may safely say, there are from twelve to fifteen other hopeful subjects of grace. The farther I extend my family visits, and the more frequently I make them, the more I discover of that which is encouraging." It is the happiness of the Board to add, that the more they learn of the exertions of their Missionaries, the more are they encouraged in the great and good work, in which they are permitted to engage. They have never once admitted the thought that in such a day as the present, they could be tempted to loose sight of their object, or remit, or relax their operations. The time to favor Zion, and the day of final account are too near, christian brethren, to allow our engaging in such a work with languid hopes, or even with any doubtful prospects of success.

In addition to the stations occupied by Mr. Mills and Mr. Colton, the Directors have also recently appointed a Missionary for Cayuga Creek, a settlement about twenty miles south east of Buffalo. The last communication from Mr. Mills, induced the Board to regard this village, as worthy of their prompt attention, and they have therefore, authorized the Rev. Jacob Burbank, to occupy this station for six months. No communications have been received from Mr. Burbank since his appointment.

While surveying the desolations of this extensive territory, the Board cannot repress the sentiments of christian sympathy with the lamentations of so large a portion of "their own flesh," who are left to bewail their destitution of the word and ordinances of salvation. "Truly the harvest is great, but the laborers are few: Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." The Western District of this State, they consider a most important missionary field. Much depends on what may be done soon. The character of society is just in that incipient state, in which it is of unspeakable moment, that it receive the

influence of evangelical principle. The Holland Purchase, though containing nearly one hundred and eighty square miles, and eighty thousand inhabitants, and no doubt destined to become very rich and populous, enjoys the services of not more than four or five settled ministers, and has not on all its territory, prepared for use one house for public worship. Missionaries are every where well received, and urgently requested to renew and continue their labors. In their occasional excursions from the places of their designation, Messrs. Colton and Mills have found very many towns and villages, rarely visited by the sound of the gospel. From this whole region, they say, "they have so many earnest solicitations to visit the people, that they sound to us like the Macedonian supplication to St. Paul." In many places they have received the most tender expressions of thankfulness, for their services. Speaking of a village that had been long neglected, Mr. Colton observes, "after my preaching, they moved a vote of thanks to your Society for *sending them the Gospel!* The many expressions of grateful feeling for my visit, and anxious desires that such opportunities might be repeated, were truly affecting, and can hardly be realized, except by those who have been in similar circumstances." Verily, the "blessing of many ready to perish," is already descending from the wilderness, upon the "New-York Evangelical Missionary Society of Young Men."

In addition to these appointments, the Directors have authorized the Missionary Society of Geneva, within this State, to employ a Missionary for three months, to be under their own direction. They have likewise recently appointed Mr. Randolph Stone, to spend six months in the destitute parts of Georgia, under the advice and direction of the Female Missionary Society at Savannah. Early in the season also, they engaged the Rev. Reuben Taylor to join the mission on the Holland Purchase, but have been disappointed in their hopes of his ser-

vices, through an unexpected call in providence, for him to take the pastoral charge of a congregation in Connecticut.

In the course of the year, the Board have received very many applications for Missionaries, which it has grieved them to discourage. We have done what we could. More we could have done, much more, but for the lamentable deficiency of our means. Ah, christian brethren, it affects our hearts to tell you, that souls are actually perishing for want of means to send them the Gospel! Why is it that we know not better how to value the privilege of diffusing this inestimable blessing! O, who that has found it the "pearl of great price," will not be ardently solicitous to see it gilding every clime and enriching every heart? Who that has reclined under the shadow of this "Tree of life," will not feel the spirit of hallowed impatience, to behold it extending its branches and scattering the "leaves," that are for the "healing of the nations?" But while we feel the need of new inducements, and a more powerful impulse to duty, we congratulate the Society, that so much has been felt—that so much has been done. "Not unto us, not unto us, but to thy name give glory, for thy mercy and truth's sake!" Future years, we shall hope, may reveal greater mercies. Let there be no other anticipation, than that there must be a steady, a bold advance of missionary exertion. The King of Zion may, for wise reasons, suffer his church to be diminished in numbers, rent by divisions, and disheartened by difficulties; but it is worthy of remark, that it is after such seasons his hand has been visible, and his grace and glory manifested for her enlargement and beauty. The Board would rejoice, and bless the fountain of all grace, that notwithstanding all their apprehensions, the providence that gave birth to this Institution, has been so pregnant with benefits to the souls of men. The sweetest emotion of their hearts is, that as they review the year, they have so much reason to believe, that through their feeble in-



strumentality, souls have been born of God and made heirs of heaven.

Respectfully submitted to the Society by the Board of Directors:

GARDINER SPRING, *Corr. Sec'ry.*  
New York, Dec. 1817.

From the American Baptist Magazine.

*Departure of the Missionaries for Burmah.*

As it was expected that Messrs. James Colman and Edward Willard Wheelock, with their wives, would sail in a few days for India—a special prayer meeting was held on Tuesday evening, Nov. 11, in the second Baptist Meeting House in Boston, for the purpose of commending them to the guidance, protection and blessing of Heaven.

The weather was not pleasant, but a large assembly was convened. The services commenced at half past 6 o'clock, and continued till half past nine. Eight ministering brethren prayed; a few short addresses were intermingled, and hymns appropriate to the occasion were sung. It was a sweet and solemn season. A spirit of grace and supplication prevailed to an uncommon degree. Those who were mouth for the people of God, appeared to feel as Jacob did when he said, "I will not let thee go except thou bless me." If the friends of Christ who were present had uttered the language of their hearts, they would have exclaimed with one accord, "Lord, it is good for us to be here!" Though the meeting was protracted to an unusual length, it was evident that the congregation separated with feelings of regret.

On Lord's day, Nov. 16, at 10 o'clock, A. M. our dear Missionary brethren with their companions, embarked in the Ship Independence, Capt. Bangs, for Calcutta, at which place they will embrace the first opportunity to obtain a passage for Rangoon.

The parting scene was truly affecting. It is supposed that more than 200 persons were assembled on the Dock, to bid them a final adieu, and

to give them their benediction. It was such a scene as was witnessed at Miletus. The parents and brothers and sisters, and indeed all who were present wept; and many fell on their necks, and kissed them; sorrowing most of all, that they should see their faces no more. None discovered so much fortitude as the Missionaries themselves. While their friends were all weeping around them, they manifested great firmness. When sister Wheelock stepped on the plank which connected the vessel with the wharf, she observed to a female friend; "I would not exchange situations with any of you." One incident occurred which was sufficient to melt a heart of stone. When the vessel began to move the father of Mr. W. with all the tender anguish of a parent, took off his hat and exclaimed, Willard! my dear Son! let me see your face once more! Willard came to the side of the vessel. The Father gazed on his amiable son, then covered his head, and immediately forced his way through the crowd to his carriage. Just before the vessel left the wharf, Dr. Baldwin engaged in prayer, recommending the Missionaries to God, and the word of his grace. The following Hymn was also sung, expressive of earnest desires that He, who holds the winds in his fist, would conduct them in safety over the mighty deep.

HYMN.

*Composed by Mr. Ward.*

"Smile, Lord, on each divine attempt  
To spread the gospel's rays,  
And build on sin's demolish'd throne  
The temple of thy grace."  
Oh, charge the waves to bear our friends  
In safety o'er the deep;  
Let the rough tempest speed their way,  
Or bid its fury sleep.  
When they shall preach the Saviour's word  
Beneath the Banyan's shade,  
Let the poor Burman feel its power,  
And make his spirit glad.  
Oh, let the heavenly Shaster spread,  
Bid the new Cast arise,  
Till natives preach the gospel word,  
And Burmans taste its joys.

It will no doubt be a source of gratification to many, to be informed that

the supercargo of the Independence is a pious man. Though a member of another denomination, yet he appears to love all who love our Lord Jesus Christ. This circumstance will greatly contribute to the comfort of our dear young friends. When the writer of this article gave the parting hand to one of the Missionaries; his last words were, "Oh, do pray for us! dear Sir, do pray for us!" It is hoped that all who take an interest in the Barman Mission will not only contribute of their substance for its support, but cause their prayers to ascend before God, that his presence may go with the Missionaries, and that he may give them favor in the sight of the Heathen.

From the Panoplist.

*Extract of a letter from Messrs. Kingsbury, Hall, and Williams, to the Rev. Dr. Worcester. Chickamaugah, Nov. 25th, 1817.*

Rev. and Dear Sir,—We are now able to tell you what the Lord is doing among us for the glory of his name. And though it be the day of small things, we know it will rejoice your hearts, as it has ours, when you hear that the Lord Jesus is bringing into his kingdom some of the sons and daughters of our western forests.

For some time past, we have had the satisfaction to witness a pleasing change in the external conduct of some of our neighbors, who on the Sabbath attended our religious worship. Two white men in our neighborhood, who have been profane and immoral, became sober and serious. One Cherokee woman also, who had a tolerable good education, and who is married to a white man, appeared to be under very serious impressions.

Such was the state of things, when brother Cornelius arrived at this station. His conversation and preaching excited an increased attention, both among the Cherokees and white people around us. Our assembly on the Sabbath was increased. On the last Sabbath that he preached, which was the first in November, a very sol-

emn impression was made on the minds of several. One white man, one Cherokee man, the woman above mentioned, and a Cherokee girl, who was attending our school, were much affected. The Cherokee man is a half breed, named Charles Reece, who speaks our language tolerably well. He was one of the three intrepid Cherokees, who at the battle of the Horse-Shoe, swam the river in face of the enemy, and brought off their canoes in triumph. The President has lately presented him with an elegant rifle, as a reward for his bravery. It was interesting to see this undaunted warrior bowing before the influence of the Gospel. After public exercises, Mr. Cornelius conversed with him. He sunk upon his feet as if deprived of strength, said he knew not what to say; that he felt as he never did before. He felt that he was a sinner. This man has visited us repeatedly since, and says it is his fixed determination to be a disciple of Jesus Christ, and that it is his great desire to know, and to do the will of God.

The girl above mentioned, who is a member of our School, and who is the subject of serious impressions, is a daughter of half breed parents. Her name is Catharine Brown. She is about 18 years of age, genteel in her appearance, and amiable in her manners; spoke the English language well when she came to live with us, and could read indifferently in words of three letters. She has been attentive to her learning, industrious in her habits, and remarkably correct in all her deportment. She has attended school about 90 days, and now reads well in the Bible, and writes a tolerably good hand. She says, that before she came into our family, she did not know that she was a sinner, but that now she knows and feels it. With tears in her eyes she often expresses her anxiety for the poor people, as she calls them, and wishes she could remain in our family and devote herself to their instruction, but is afraid her parents will not be willing.

There are traits in the religious ex-



perience of those persons which we think favourable. They do not appear to be influenced in any great degree by the fear of punishment. Their great anxiety is to know the will of God, and to do it: and are more solicitous to be delivered from sin than from its consequences. In short, we would indulge the hope that a saving change has been wrought in the hearts of, at least, three or four. But we would wish not to be sanguine; our hopes may be disappointed.

On the last Sabbath in September, a church was organized in this place, and we solemnly renewed our covenant with God, and with each other. We should have done this at an earlier period, but, hearing that brother Cornelius was on his way to this country, we were desirous that he should be present on this interesting occasion. At present, our church consists of only the missionary brethren and sisters; but we hope soon to be able to number some who have recently been brought into the kingdom of the dear Redeemer.

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Communicated for the Christian Herald.  
*State of Religion in the district of Columbia.*

At Georgetown and Alexandria, in the District of Columbia, religion is much respected, and is making increased progress. In the former place there is a flourishing Sunday School, in which nearly 300 persons are taught to read the Scriptures; here also an important Bible Association, calculated to supply the poor with the Scriptures on easy terms, has recently been established; and others, on similar principles, will probably soon be formed in Alexandria and Washington—all auxiliary to the Bible Society for the District of Columbia. In these several cities the Gospel is faithfully preached. Between the different denominations of Christians there is great harmony and much mutual charity. This spirit will be more fostered by the Bible Associations already formed, or in contem-

plation; and it is hoped that it will lead to results of much importance, especially among the middle and poorer classes of society. The present chief magistrate of the United States appears to be decidedly friendly to religion, and recommends it by his approbation and example. Much to his honor, he avows and cherishes just sentiments on this subject that will have an extensive influence. He seems fully to appreciate the importance of Christianity to the national welfare and happiness; and, as far as circumstances admit in this respect, he follows the footsteps of the immortal hero of the American revolution. The gradual effect of peace, the circulation of the Scriptures, the promotion of schools and charitable establishments will, it is hoped, give such a tone to public opinion and feeling at the seat of the national government, that their influence will be sensibly felt in all its departments, and make Washington the seat of pure manners and correct principles, as well as of true liberty and political science.

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*Cayuga Bible Society.*

The anniversary meeting of the Cayuga Auxiliary Bible Society was attended at the Presbyterian meeting-house in Auburn, N. Y. on the 28th Jan. by citizens from various parts of the county, and by a numerous body of Clergy and Elders, members of the Cayuga Presbytery, at that time convened. A Sermon was preached by Rev. David Rathbone, from these words "Search the Scriptures," in which the Bible and the import of the word *search* were the subject of his remarks.

"From the reports that were read it appears the Society has already been instrumental in doing much good. Many Bibles have been given to the needy; and the present state of the funds is ominous of much greater good in future. In many of the town departments Branches have been organized, and the report of their proceedings transmitted to the Board of Managers. Liberal donations also from unknown

individuals have been made. They will have their reward. Indeed from what the society has already done, its friends may rationally anticipate results honourable to themselves, redeeming to the objects of their charity, and dutiful and pleasing to the God of Heaven."—*Auburn Gaz.*

#### Baltimore Sabbath School Union.

A "Union Board of Delegates from the Male Sabbath Schools of Baltimore" was formed Dec. 15th, 1817, for the purpose of promoting more extensively and more efficiently the objects of those beneficent institutions. Nine Male Sabbath Schools are now in successful operation in Baltimore, profitably educating, and in part supplying with clothes, eleven hundred and thirty-eight boys; and for the arduous service of teaching them, they are indebted to the voluntary and gratuitous services of young men of respectable standing and pious dispositions.

The Treasurer of the Education Society has received during the last month,		
From the Female Cent Soc. Waterbury, by Miss Clark, Treasurer,	\$30	
From Female Benevolent Society, Vernon, by Mr. Tho's Kellogg,	30	
From Dr. Isaac Lewis. Greenwich, a collection in his congregation,	46	20
From Gentlemen's Benevolent Society, New Milford, by Rev. Andrew Elliot,	15	
From Deacon Dobson M'Mahon,	9	
From Mr. Timothy D. Williams, 2 years subscription,	2	
From Mr. Elias Stillwell,	3	
	<hr/> \$135 20	

A bundle containing 4 second-hand waistcoats, a pair of new gloves, and several pairs of stockings has been received from an unknown quarter.

S. TWINING, Treasurer.

March 3d, 1818.

#### Ordination.

Feb, 25th, 1818, the Rev. William Burton was ordained over the Ecclesiastical Church and Society in Columbia. The Rev. Mr. Fowler of Exeter, Lebanon, made the introductory prayer; the Rev. Mr. Boothe, of Coventry, preached the sermon from

John v. 35.—"He was a burning and a shining light"—the Rev. Mr. Ely, of Lebanon, made the ordaining and installing prayer; the Rev. Dr. Bassett, of Hebron, gave the charge; the Rev. Mr. Everest, of Windham, gave the right hand of fellowship; the Rev. Mr. Cone, of Colchester, addressed the people; and the Rev. Joel West, of Chatham, made the concluding prayer. The assembly was crowded; the services appropriate; and the whole scene was solemn and interesting. The Friends of Zion in that place rejoice at their brightening prospects, and have reason to hope for the protection and blessing of God.

Feb. 4th—Rev. Samuel A. Aikin was ordained over the Presbyterian Church in Utica.

#### The Mourning Captives.

PSALM 137th.

Sitting by the streams that glide  
Down by Babel's Towering wall,  
With our tears we swell the tide,  
While our mournful thoughts recall  
Thee, O Zion, and thy fall.

Our neglected harps unstrung,  
Not acquainted with the land,  
On the willow trees we hung,  
Near the river's side, that stand  
Planted by a stranger's hand.

Yet our spiteful foes command  
Songs of mirth, and lead the van,  
Who to us did scoffing say,  
Sing a song, a Hebrew lay,  
A song of Zion sing to day.

But, alas! how can we sing  
A sacred song to Zion's King,  
In this strange and foreign land,  
At our haughty foe's command,  
O how attune the slumbering string.

Zion, once our happy home,  
Ever we'll remember Thee,  
Ever sigh at thy sad dome;  
Sigh, but ah! when shall we see  
Thy former glory rest on Thee?

But if e'er fond memory sleep,  
And our eyes forget to weep,  
Ever cease our lips to praise,  
Ever silent be the lays,  
That fir'd our hearts in happier days.  
Y. C. March, 1818. S.

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